February 17
1927

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish." BOOK OF MORMON, 2 NEPHI 9: 28.

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TO EVERY NATION, KINDRED, TONGUE, AND PEOPLE*

ELDER MELVIN J. BALLARD

OF THE COUNCIL OF THE TWELVE

I DESIRE, my brethren and sisters, to read a few verses from the 26th chapter of 2 Nephi, beginning with the 23rd verse, as follows:

For behold, my beloved brethren, I say unto you that the Lord God worketh not in darkness.

He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation.

Behold, doth he cry unto any, saying: Depart from me? Behold, I say unto you, Nay; but he saith: Come unto me all ye ends of the earth, buy milk and honey, without money and without price.

Behold, hath he commanded any that they should depart out of the synagogues, or out of the houses of worship? Behold, I say unto you, Nay.

Hath he commanded any that they should not partake of his salvation? Behold I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance.

Behold, hath the Lord commanded any that they should not partake

*Address delivered at the second session of the Ninety-seventh Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 3, 1926.

of his goodness? Behold I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden.

I read now from the 33rd verse:

For he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile.

FIRST MISSIONARY VISIT TO SOUTH AMERICA

It has been my privilege in association with my companions, Brothers Rulon S. Wells and Rey L. Pratt, during the past year to come to a better understanding of the Lord's feeling toward His sons and daughters, as expressed in this scripture that I have just read to you. As you have heard, we were assigned to go as the first missionaries of the Church to South America.

However, you students of our history will remember that Brother Parley P. Pratt made a visit to the west coast of that country about seventy years ago. He remained for a few months, until his means were exhausted, struggling with the Spanish language. He was not so fortunate as we were, because we had his grandson, Brother Rey L. Pratt, who is a master of the Spanish language. That enabled us to do a work that Brother Parley was unable to do. Then I am also sure that there has been going forward in South America, in these last seventy years, a marvelous change that was necessary to prepare the hearts of the people and the governments for the coming of the gospel message. We knew, however, that it was not going to be easy, but we were willing to go to the ends of the earth, to make any kind of sacrifice, to discharge the great obligation, which the Lord has placed upon His Church, to bring to all men the glad news that He has spoken again, and established His Church in the earth, that all flesh, black and white, bond and free, Jew and Gentile, all may know of these good things which the Lord has done.

RECENT MISSIONARY WORK IN SOUTH AMERICA

We took a long journey into that south land—and, by the way, there were some who wondered why we did not go to San Francisco and sail to South America from that point, but if you will look up the map and draw a line straight south from New York City, your line will carry you about two hundred miles west of Valparaiso, on the coast of Chile. So practically all of South America lies east of New York City. We sailed from New York City on the 14th day of November, and after six days and six nights we reached one of the islands of the West Indies. We felt sure that we were a long distance from home. We might have been in Europe by that time. Then we sailed

nine days and nine nights without seeing land, and then found ourselves opposite the eastern point of South America, and not many hundred miles west of the British Isles. Then three days more and we were in the harbour at Rio de Janeiro, off the coast of Brazil. Then five days more and we reached our destination at Buenos Aires, the great southern capital, a city of two million two hundred fifty thousand people. I said to some of the brethren that it was a strange experience as we passed out of New York City in a cold winter's wind to go into the balmy summer climate of South America; for summer there is winter here; to pass under the equator and have the sun move off to the north and arise in the northeast and set in the northwest and the moon to follow likewise, and all the stars we knew to disappear, and a new heaven and a new earth come into view; for it was a different kind of earth from ours, different vegetation, climate, people, and to me a different language, until I felt like one entirely removed from the world I knew.

THE FIRST CONVERTS

I am grateful that we had Brother Pratt's assistance in speaking the Spanish; and Brother Wells' in speaking the German, for we had two families of German-speaking people in Buenos Aires who had joined the Church in Germany. With Brother Wells' assistance we succeeded in carrying the work forward among the German-speaking people of that section, and before Brother Wells had to return it was our privilege to take six of them into the waters of baptism, the first converts baptized in South America. Brother Wells' return was a great sorrow to us, because of his companionship and his knowledge of the German language, but his illness was such, and it continued to recur, that we felt his life was in danger. He was an exceedingly sick man, and yet Brother Wells would have been glad to have stayed there and laid down his life. It was a great disappointment to us to have him go home, but it was necessary, and he was willing to respond to the suggestion and as cheerfully go as to stay.

INVOLVED PARLANCE

Then Brother Pratt and myself continued our work with the German people as best we could, but it was difficult. I had to tell Brother Pratt in English what to tell them, and he told it in Spanish to a German girl who could speak a little Spanish. She interpreted it in German to our friends, and the answer came back in the same grapevine way. But we were successful in holding them and in increasing interest among others until our little group grew. When Brother Stoof reached us, being a master of the German language, he was able to take up that work and push it forward, so that it is in a very prosperous

condition to-day. There are a number of others who have become interested.

DIFFICULTIES ENCOUNTERED

The principal work that Brother Pratt and myself undertook was among the Spanish-speaking people, and I would like you to know that Spanish is the language of South America. While there are here and there small groups of English and small groups of German-speaking people, practically all of them speak Spanish; so that one is as helpless down there without Spanish as he would be in the United States without English. We undertook to secure a hall, but there were no halls such as we have in this country. Conditions are different. When we did try to rent some of them, we could not secure them, because they were recreation halls, and the chief activities were going forward on Sunday night, and they did not wish a religious service to disturb them. So for two months we battled with that problem. We tried to rent office quarters to make halls out of them, but were unsuccessful.

At last we did secure a place and rented all of it, a store and living quarters; and then we began to invite people to come. In the meantime, however, we had gone to our friends who live in the suburbs or outskirts of the city. That was not the easiest work to do, because we traveled two hours on the street car and then walked two miles, not on paved streets, but on lanes, through fields, in mud, in dust, and all character of weather, and then when we did this all we could get to come to our meetings, for nearly two months, were children.

"A LITTLE CHILD SHALL LEAD THEM"

There was no prejudice against us, in fact the great majority of the people did not even know there was a United States of North America or anything about it, much less did they know anything about the "Mormon" Church. The chief lack of interest was because we were not Catholic. The whole country is Catholic, as you know. Nevertheless we said: "We shall not abandon our effort to reach the people." And we learned anew that "a little child shall lead them." We continued with those children, teaching them to sing, teaching them to pray, to repeat the Lord's prayer, the Articles of Faith, and the Ten Commandments. They carried these prayers and songs into their homes, and then one parent appeared, and another, and another, and we finally organized a group meeting of adults, and continued to teach the children. The children brought their parents; and that was true in several places that had opened for us. Then we moved forward into homes of those who had become interested, and to our great joy we saw that the same wonderful response was being manifest in the hearts of the people of that land as elsewhere, and a

splendid Spanish woman came forward and signified her absolute conviction that we had brought the truth. She resisted all kinds of opposition that was arrayed against her, and it was our privilege to bring her into the fold of Christ. I want to bear witness that there is not in the Church anywhere a more devoted, faithful Latter-day Saint than Sister Sifuentes, in the city of Buenos Aires. I am therefore moved to say that I do believe that the Lord is no respecter of persons or of nations, and that all who will receive Him and His message shall likewise have equal privileges in His blessed Gospel. She became an active and energetic missionary.

ITALIANS RECEIVE THE GOSPEL

Then some Italians became interested. There are two million of them in the Republic of Argentina. When our assistants came—Brother Stoof and his wife, Brother Sharp and Brother Stoddard, splendid workers—we introduced them into those places where we had started meetings, and our largest group increased until we had an average attendance of about sixty adults. We left them with places for meetings every night in the week, except Saturday night, and three places on Sunday. We left a small group converted, for eleven of them signified to us their intention of joining the Church, and bore testimony to the truth of the message we had brought them. When we finally did leave, there were as many tears shed at our departure in Buenos Aires as there had been in Salt Lake City when we left here a year ago. Since we left that land four splendid Italians, three men and a woman, have joined the Church, and others in addition to the eleven that I have referred to have become interested.

It was a long hard fight for us. I have no word of censure for the people. They had prejudices against the religion we were advocating because it was not Catholic. We were foreigners and strangers to them. But I rejoice in saying to you, my brethren and sisters, that God was good to us, and He opened the door so that ultimately we had the privilege of laying the foundation of the Church in that land; and from a membership of four adults, when we reached that land, we have left twenty-four Latter-day Saints, with the work started in those three languages. We met no opposition as far as the government is concerned, notwithstanding there is a union of Church and State in all the South American republics, save Chile. There was a separation of the Church and State in Chile a year ago. Yet there is religious liberty in all those countries for our missionary work.

DIFFICULT WORK

I found great difficulty in fully satisfying myself, because of my inability to preach the Gospel to them through not knowing their language; however, I learned to read it and converse with

the people. I satisfied myself in part, however, by assisting in the splendid work that Brother Pratt was performing, by inviting the people to our meetings, and having him translate into Spanish the testimony I wanted to bear to the people of that land. I had the privilege of visiting twelve thousand five hundred homes, giving them this printed message and inviting the people to our meetings. We held two hundred thirty-four meetings, so that Brother Pratt was very busy preaching to the people. We enjoyed the experience, although we had to do things just like we did when we started out in the commencement of our missionary work, like we did when we traveled without purse or scrip. It was the most difficult piece of missionary work that I have undertaken, but I thank the Lord that success has come out of it, that a foundation has been laid, and I am convinced that it is possible for the Gospel to be carried to all the people of that land.

A VISIT TO THE INDIANS ON THE GREAT ANDES PLATEAU

It was our privilege, through the permission of the Presidency, to return via the west coast. We were anxious not to go away from South America until we had seen the Indians of that land. So in the northern part of Argentina we met them, hundreds of thousands of them. We passed up the plateau of the great Andes mountains, a plateau five hundred miles long by a hundred and fifty miles wide, at an elevation of twelve thousand feet, inhabited by Indians. We lived for some three weeks with them, slept in their houses, ate at their tables, saw millions of them. There are two million eight hundred sixty thousand people in the Republic of Bolivia, nearly two million of them being pure-blood Indians. There are four million six hundred twenty thousand people in Peru, and more than three and a half millions of them are pure-blood Indians. There are two classes of Indians. One is the half-breed, a descendant of the Spanish soldier; and the majority of the leaders of South American countries have Indian blood in them, but unfortunately they do not esteem that Indian blood, but are rather more proud of their Spanish blood. Not until the day shall come when they come to an understanding of who they are, and that the Indian blood is of Israel and is of the best blood in the world, will their hearts turn in sympathy and love to the down-trodden and oppressed of their own brothers and sisters, the full-blood Indians.

CONDITION OF THE SOUTH AMERICAN INDIANS

I have never seen a more industrious, hard-working lot of people in my life than the millions of Indians we saw in Bolivia and Peru. My heart went out to them in anxious desire, for I saw them as they are in Mexico, in poverty, robbed of their lands and their glorious civilization, a much better civilization than

was brought by Pizarro. A better civilization than they have in those countries was destroyed ruthlessly, and they were murdered, and their lands taken. They were despoiled and have been trodden down and have remained very largely in a state of semi-slavery until to-day. With all their toil and labour they ought be a rich and independent people, if they could only have the returns that come from their labour. But the majority of the returns are taken by the land holders, for fifteen per cent. of the men in South America own ninety-five per cent. of the land, and these conditions have obtained for many years, until they are in a state of poverty, and yet they are in the majority in many of those countries. But the right of suffrage is only extended to those who can read and write, and the majority of the Indians cannot read or write. Few schools are provided for them to learn to read and write, and they are like a great sleeping giant. Many of them speak the Spanish language. So Brother Pratt and I cannot see why the missionary work shall not quickly come unto them.

THE DAY OF THE INDIANS' REDEMPTION DRAWING NIGH

It was our privilege to call on the government officials of both Bolivia and Peru, and to explain our mission and our desire to have missionaries go to those lands. We were assured that our missionaries would be welcome, and that there would be no objection on the part of the government. It is our desire that those precious promises made to their forefathers shall be fulfilled. They shall pass through the same changes that are going forward in Mexico, but they shall come out of their serfdom and bondage into the light of freedom in religions as well as in political matters, and the day of retribution and their redemption, I am sure, is not far distant.

(*Continued on page 110*)

MY PRAYER

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee.
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated;
Until all things sweet and good
Seem my nature's habitude.

JOHN G. WHITTIER

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 17, 1927

EDITORIAL

FIBS AND FIBBERS

Assassins of reputations, professional and insatiable manufacturers of calumny, those who love and make lies, are not yet as a tribe extinct; nor will they be, we suppose, until the conflict 'twixt truth and error, light and darkness, cohorts of heaven and dupes of hell, is over. Then the persecution of the righteous will cease, then those who are filthy still will inherit their awful deserts.

The Prince of falsehood has a legion of converts tenanting mortal tabernacles; his hosts are not confined to the realms of the unembodied or disembodied. Among Belial's most infamous emissaries in the flesh are his press-agents—slander-mongers, sneak-thieves of character, false accusers and peddlers of insinuation and innuendo—who cajole many credulous readers into harmony with them by playing enticing chords of sensationalism, and by gratifying the morbid desire of a certain class of readers for nasty fiction and balderdash.

After perusing some of the scandal and trash of literature, both current and past, for instance, that which has been foully connected of recent date with the illustrious name of Gladstone, one's first impulse is to muster an array of scorching adjectives intermingled by a few invectives, and with these to severely denounce the wielders of poison pens. But a second influence suppresses the first, a feeling of pity—Christian pity—for the stupid ignorance or wilful transgression of the erring scribes. So we feel as to those who waste their time vilifying a virtuous, upright, benevolent, God-fearing people—the "Mormons."

For the past year or more there has been virtually a cessation in the tirade of the Press of this land against "Mormonism." In fact the tide of publicity in regard to the Latter-day Saints has so changed that the really great and powerful newspapers and magazines are now willing and in some instances eager to chronicle enlightening facts concerning our Church and people.

Several of the many recent and favourable articles on "Mormonism", written honourably and without prejudice, published after thorough investigation and ascertainment of truth, have borne such influential names as Viscount Castlerosse, Captain Gilbert Frankau, Mr. Shaw Desmond and Dr. Joseph Bowen. The

testimony of these qualified men, the evidence furnished by hundreds of others who have walked and talked in Latter-day Saint communities, the irreproachable conduct of "Mormons" resident in these Isles, by this time should have subverted the bias, allayed the malice, and dispelled the suspicion of even the incredulous, as to the purity of the plan and purpose actuating Latter-day Saint missionary work in Britain and in other countries. But apparently there are still a few authors and editors of the penny-a-line type who prefer wilfully to disregard such valid testimony and evidence and pander to the perverted tastes of certain degraded readers by dispensing malicious falsehood.

The Weekly Record, published at Glasgow, Scotland, has cheapened itself by stooping to reprint a hackneyed, worn-out, rehashed "Mormon" myth. In the issue of February 5th a full page was devoted by this journal to rabid inconsistencies, vituperation, and glaring misstatements, concerning, as purported in bold headlines, "An Attempt to Entice Girls to Home of Communal Love", "Terrible Hardships of Newcastle Wife who was Lured Away to Utah", "Mormon Agents Again Busy", etc. One would not like to think that the offensive nonsense—"a tale by an idiot, full of sound and fury, signifying nothing"—is typical of the sturdy ideals of Scotch folk, representative of their Christian religion, significant of British ethics, or indicative of quality and quantity in education.

A stylish habit with vilifiers is to hide behind pen-names or to invent and publish unsigned communications. The Glasgow article is no exception to this custom, for its authorship is thus indicated: "By Our Special Commissioner." Knaves and foul fellows lurk in the shadows, and pursue their nefarious business under cover.

A view of the "magnificent City Hall and County Building, Salt Lake City", a group picture of former President Joseph F. Smith and his Counselors Anthon H. Lund and John H. Smith, portraits of President Brigham Young and Counselor Charles W. Penrose lend attractiveness to the scurrilous composition. Under the group picture is written: "The First Presidency of the Mormon Church in Salt Lake City." Such designation would have been timely years ago; but as a matter of fact all the officials represented by portraits in the article referred to have long been dead. The publication bears other evidences of being a dead myth brought from the grave by literary ghouls. But what difference do a few inconsistencies, absurdities, and statements given in total ignorance of fact, make to a fabricator, an inventor of calumny?

As to the vicious accusation that "Mormon agents are still in this country attempting to entice girls to Utah", it is an insult to the power and thoroughness of the British Government to make such a hollow charge. Every "Mormon" Elder, as all other

foreign guests of this nation, must produce a passport vised by proper authority, before being allowed to set foot on British soil. While sojourning in the land, as other non-citizens, Latter-day Saint missionaries are required to register at the police headquarters of the respective districts in which they reside. The protective agencies of the Government are our friends. They know us.

Even cursory investigation of emigration laws and rules would reveal the utter impossibility of anyone migrating from these shores to U. S. America and inland to the State of Utah in any irregular, law-evading manner. If the writer of the article isn't wilfully misrepresenting, he surely manifests gross lack of knowledge as to government, sociology, geography and history, and displays a woeful shortage of good common-sense.

It is purported by the composition that "two middle aged men have been spreading the insidious propaganda of Utah in different districts. These men have even gone the length of stopping girls in the street and securing an introduction by means of handing them small, closely-printed handbills. . . . One of these girls to whom overtures were made stated that when stopped the man handed her a small bill headed the 'Glories of Love.'"

An excerpt from a letter written to these headquarters by President William Cooke of the Scottish district gives sufficient answer to this charge, if the accusation itself be more than mere fabrication:

> The first part of the article makes reference to some men accosting girls on the street. I remember that during one of our street meetings in September a man made reference to some character of disreputable appearance selling "Mormon" literature and casting fear among the people. At the time I drew the attention of those at the street meeting, about five hundred in all, to our young missionaries who were present, and informed the crowd that these were the only missionaries we had in Glasgow, and that the man referred to was not of our faith.

Instances have been reported before of scoundrels who have sought to further their unrighteous deeds by cloaking themselves with the reputation of the name "Mormon." What can be said of such despicable characters?

For over eighty-seven years now the Gospel has been preached in Britain. The good that has been done by Latter-day Saint ministry, though not recognized or estimated fully as such now, some day will be universally acclaimed. To-day vision is distorted and perspective blurred, but on the morrow all shall see as they are seen and be known for what they really are.—JAMES K. KNUDSON.

A WELSHMAN'S TRIBUTE

THIS NEWS ITEM is from the *South Wales News*, Cardiff, issue

of February 1st. Its contents are pertinent and run counter to the falsehoods dealt with in the editorial "Fibs and Fibbers":

The lie direct to stories of "Mormons" luring girls and women away to Salt Lake City was given yesterday to a *South Wales News* representative by a Welshman who for 36 years lived in the heart of the city of the Latter-day Saints.

The visitor from Salt Lake City who thus disposed of the ever-recurring stories of insidious "Mormon" propaganda is Mr. Thomas Hughes, who, 36 years ago, finding opportunities few in his native Carnarvon and in the Principality generally, decided to seek fresh fields of endeavour. He travelled to Salt Lake City in quest of work, and from that day to this he has never regretted it. Like many Welshmen who have gone abroad, Mr. Hughes soon found a "billet" on the railroads, and by determination, industry and self-help he rose to be the station-master of Salt Lake City. He is now returning on a holiday visit to see again his native country and the many friends with whom he has never lost touch.

"Salt Lake City is a great one," he said. "The Latter-day Saints are an upright, pleasant and industrious people who have built a city worthy of any country."

"But what about this bogey of the luring away of girls from this country to Salt Lake City," he was asked.

"There is not the slightest truth in it," said Mr. Hughes, declaring it a bogey propagated by a crowd of sensation-mongers, people who would find 'bad in the best of us.'"

"Further," he added, "a lot is talked about polygamy. To my knowledge—and I ought to know, having been there for 36 years—polygamy is not practised. I know the leaders in Salt Lake City very well indeed."

THE DIVINITY OF JESUS OF NAZARETH*

His Baptism

When Jesus was about thirty years of age the people of Judea were much concerned over the preaching of a strange man, who proclaimed the necessity of repentance, and who administered baptism by immersion to all who came to him confessing their sins and showing themselves to be worthy. He did not frequent the synagogues, nor did he gather people about him in the outer courts of the temple, as many teachers did; but he lived in the wilderness, that is outside the cities; and there he proclaimed his message to all who would listen. He was not clothed in conventional style, but wore the coarse garments of camel's hair, common to the poor; and he fed mostly on the honey garnered by wild bees, and on the locusts such as we call grasshoppers, which are still used as food in some Oriental countries.

*This article is for use in the course of study of the Relief Societies on the first meeting night in March.

His great message was: "Repent ye, for the kingdom of heaven is at hand." Priests and people were greatly disturbed over the plain teaching of this man; and to their inquiries as to who he was he said: "I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." (John 1:23; Isa. 40:3). They asked him if he was the Christ whose coming had been predicted; and he stated emphatically that he was not the Christ. To those who confessed their sins and applied for baptism, he declared: "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Matt. 3:11.

This man crying in the wilderness, and summoning all people to repentance and baptism, was John, son of Zacharias and Elisabeth, of whose birth and the predictions thereof mention was made in the article concerning the birth of Jesus of Nazareth.

When about thirty years of age Jesus came to John the Baptist, asking baptism. John and Jesus were second cousins; it is probable that they knew each other well, though we have no definite record of close association between them as boys. Certain it is that John knew of his cousin's righteousness; and therefore, recognizing the baptism he administered as being the baptism of repentance and for the remission of sins, he demurred to the request of Jesus saying: "I have need to be baptized of thee, and comest thou to me?" But Jesus answered: "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." And Jesus was baptized by John, by immersion in the River Jordan. See Matt. 3:13-15.

There is significance in the fact that when John intimated that Jesus was in no need of baptism, inasmuch as He was guilty of no sin calling for repentance, Jesus did not deny the imputation. Jesus knew that He had lived a life of righteousness, and that He was not guilty of sin; but "to fulfil all righteousness", or in other words to comply fully with the will of His Father in heaven, He submitted to the ordinance at the hands of John.

Immediately following the baptism of Jesus, even as He came up out of the water, a wonderful manifestation, such as never had been known on earth before, occurred. We read that the heavens were opened, by which expression we may understand that there was manifested a brilliant and glorious scene; and to this accompaniment the Holy Ghost descended, with the visible sign of a dove resting upon the baptized Christ.

Then was heard the voice from heaven, saying: "This is my beloved Son, in whom I am well pleased." The voice must have been that of the Eternal Father, whose Son Jesus truly was. Both Mark and Luke record the Father's utterance in the words: "Thou art my beloved Son."

Let it be observed that on the occasion of Christ's baptism, the

presence of each of the three members of the Holy Trinity or Godhead was separately and distinctly manifest. There was Jesus in His mortal body of flesh and bones; the presence of the Holy Ghost was shown by the sacred sign of the dove; and the voice of the Eternal Father was distinctly heard.

Prior to the time of the Lord's baptism, John had not known conclusively that He was indeed the predicted and promised Messiah and Redeemer of the world; but the sign of the descending dove had been specified to John as the means by which he should know of the Lord's identity. John had repeatedly testified that while he was to baptize with water, there would come One, mightier than he, who would baptize with the Holy Ghost. Following the baptism of Jesus we find John proclaiming with boldness his testimony of the Christ. Consider his words: "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not." And again John bore witness saying: "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God." See John 1: 29-34.

On the day following, as John saw Jesus he said to those about him: "Behold the Lamb of God!"

Who can doubt that Jesus was in truth divine, the Son of God, when the Father proclaimed His paternity from the heavens, and when the foretold signs and circumstances of His baptism were so literally fulfilled?

To the Nephites all these things were foretold by prophecy. Read 1 Nephi 11: 13-27.

SUMMARY

1. About A. D. 30, a strange preacher appeared near Jerusalem in Judea, proclaiming with vigour the message he was commissioned to deliver. What was that message? Who was the man? How was prophecy fulfilled by him?

2. When about thirty years old Jesus came to John the Baptist to be baptized. Why? Give an account of the interview between Jesus and John prior to the baptism.

3. As Jesus came out of the water an unprecedented event occurred. What was it? Give details. Note that the Eternal Father proclaimed that Jesus was His Son.

4. This wondrous manifestation convinced John that Jesus was the Christ. Why was it so convincing?

5. John the Baptist forcefully declared his knowledge concerning Christ. Give proof of this by citing the scriptures.

6. Nephite prophets had foretold the circumstances of Christ's baptism and other incidents of His life. Read passages relating to this.

TO EVERY NATION, KINDRED, TONGUE, AND PEOPLE

(*Concluded from page 103*)

SPAIN AND ITALY ENTITLED TO HEAR THE GOSPEL

I desire to bear testimony to what President Ivins said here this morning. I believe that the beginning of this gospel dispensation, as set forth in one of these revelations, was the commencement of the times of the Gentiles. I believe that the generation which saw the dawn of this gospel dispensation shall not pass away until the times of the Gentiles shall be fulfilled, and after the days of the Gentiles cometh the day of Israel. I am anxious, therefore, that in the period which yet remains for the Gentile nations to hear the gospel message, we shall send forth the help necessary, not only to those South American countries, but my soul has been turned toward Spain, since I have been in that south land, and also toward Italy. I do not feel we are justified in the opportunity we have given to either Spain or Italy or France or China or to other nations to hear the Gospel; so I am looking forward for the time to come in the very near future when those lands shall be fully given the opportunity. Not many of them may come into the fold, and yet I believe that there is some of the blood of Israel in Spain and in Italy, and that the people are entitled to the opportunity of hearing the Gospel before the day of judgment shall come. I bear witness to you that the Lord is already beginning the work for the redemption of the house of Israel.

FREEDOM FOR THE CHILDREN OF LEHI

God gave us the Book of Mormon, and the chief reason, as set forth in one of the revelations, is that it shall be the means of bringing to the descendants of Father Lehi the knowledge of the Redeemer of the world, and to establish them in the faith of their fathers. I bear witness to you that nothing on earth shall ever bring them out of their thraldom save the Gospel of the Lord Jesus Christ. I rejoice, therefore, that the day dawn is breaking, the night is dispelling and the day of their redemption cometh. I have wept over them, as I have seen them dwelling in ignorance and poverty in the midst of the ruins of great and glorious cities their fathers built. Such ruins I have never seen elsewhere, of mighty temples and cities, the evidence of their past wonderful civilization; and then, as I looked upon these poor wretched souls who have reached their state of degradation, of poverty and misery, through sin, transgression and oppression, I have prayed to God to bring to pass their deliverance according to His promises; and I feel sure that that day is at hand. May the Lord put it into the hearts of men and women to continue to respond and carry the gospel message wherever it is wanted,

and discharge the mighty responsibility that rests upon this Church before the day of judgment shall come, that the Gentile dispensation, when it comes to a close, will find us having discharged our obligation; then cometh the day of Israel, the day of her redemption in all lands. I bear witness to you that swiftly moving events are at our very doors. I bear witness that God is crying repentance to the world in the testimonies of thunder, of lightning and tempests, and if people do not repent He will thresh the nations.

THE BIGGEST THING WE HAVE DONE

There is no safety, so far as the Latter-day Saints are concerned, only by keeping the commandments of God. As I looked at the Church from the distance of eleven thousand miles, I admired what we had done in subduing the desert and making it blossom like the rose, building our temples, tabernacles and factories; but rising above them all and more splendid and glorious than all else is the manhood and the womanhood that has been established in the earth by the Church of Jesus Christ of Latter-day Saints. It is the biggest thing we have done, and may God help us to use all we have or may possess as but a means to the glorious end of establishing here a civilization the like of which the world does not know; that they may come from the East and the West, from the North and the South, to learn of our ways and to walk in our paths. It is our task to perfect the lives of these men and women, boys and girls, until they shall be the light of the world, the salt of the earth. God give us the vision to see it, to work until we shall be successful, I pray, in the name of Jesus Christ. Amen.

FROM THE MISSION FIELD

Three More Rally Calls:

New Interest, New Spirit, New Records, Newcastle!
Forward—United Norwich!
A Greater Harvest, Sheffield!

Appointment—Elder Kendall D. Garff has been appointed President of the Ulster district to succeed President John N. Fraser, who has been honouraby released to return to his home in America.

Release and Departure—Elder Dean A. Barker, who has laboured in the Norwich and Nottingham districts, has been honourably released; he sailed from Southampton, February 7th, by the *Republic*, bound for America.

Transfers—The following transfers of missionary Elders from

and to the districts designated are announced: Horace L. Barker from Liverpool to Sheffield; Gordon P. Owen from Newcastle to Bristol.

Doings in the Conferences: *Leeds*—The Traveling Elders met at Bradford on February 5th; missionary activities were discussed and plans formulated for future work.

Manchester—A Priesthood meeting was held in Manchester on February 5th, at which a banner bearing the M. I. A. motto, "The Glory of God Is Intelligence", was presented to the Manchester Branch for achievement in Mutual work during January. President Landell S. Merrill and Elders Henry R. Price, Cleston H. Rigby and N. Glenn Stanford spoke at the services, following which a social entertainment was furnished by members of the Bolton Branch. A farewell party was tendered Elder Eugene R. Budge on January 29th, he being transferred to the Newcastle district.

Norwich—The traveling ministry convened on February 5th at Lowestoft; a review of missionary work during January was given by President Clemuel J. Neville, following which suggestions for future activities were adopted.

Nottingham—Representatives from five branches were present at a social gathering held at Hucknall on February 5th in honour of Elder George F. Deem, who has been transferred to the Norwich Conference. On February 7th the missionary Elders met with President James E. Talmage, received counsel and instruction and rendered reports.

Sheffield—"Military Mad", a one act play, was given by members of the M Men's Class in Sheffield on February 3rd. A farewell social was held in Sheffield on February 5th for Elder Eugene H. Hall, who has been honourably released.

DEATH

PAGE—Sister Adelaide Page of the Pudsey Branch, Leeds Conference, died on January 24th at the age of fifty-six. Sister Page has been a faithful member of the Church for the past nine years.

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LIVERPOOL

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